

A N *Am. 13.*
ANSWER

TO THE

Five Important Queries,

Contain'd in

Mr. *PROLOCUTOR*'s
POSTSCRIPT

TO HIS

Answer to a Letter, &c.

WITH

Some fresh *QUERIES*, humbly offer'd
to the Reverend *PROLOCUTOR* himself,
relating to the Lord Bishop of *BANGOR*
and the *COMMITTEE*.

By a Divine of the Church of England.

*O acutos Homines! quam paucis Verbis Negotium Confectum
putant! Ea sumunt ad Concludendum, quorum iis nihil Con-
ceditur.* Cicero.

L O N D O N :

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tioner's-Hall. M DCC XVIII.

Account p 29

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Some fresh Observations
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relating to the Lord Bishop of Bangor
and the Committee.



By J. M. of the Church of England.

Printed by J. M. of the Church of England.

LONDON:

Printed for J. M. of the Church of England.



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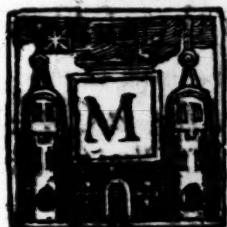
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An Answer to the Five Important Queries.



MR. Prolocutor tells his Friend, these Thoughts or Queries were sent him by an Unknown Person, [who understood the Design and Manner of his foregoing Letter] with liberty to publish, or conceal them, as he thought fit; but with an Intimation, at the same time, that they deserved to be considered, and replied to. No doubt but the Author esteemed them worthy of the publick View; and Mr. Prolocutor himself [perhaps a little more to be wonder'd at] took them to carry a sharp Point against the Bishop's Sermon, or else he would hardly have tacked them to an elaborate Performance of his own, as effectual to the same Design.

A Copy of them, it seems, was sent to the Bishop of Bangor himself, but no notice taken of it. That was hard, I own. But, the possible Reason might be, because his Lordship might not know how to write to the Author. I believe His Lordship has very few Friends, but think

the much more possible [nay, the most probable] Reason was, *because His Lordship saw nothing in it, in the least pertinent to the Question in Dispute.* The *Querist*, moreover, declares himself to be a *steady Whig*. As *Whigs* go now a days, 'tis possible he may: He stands clear from the suspicion of *Peevishness* and *Partiality*, on account of different Notions with regard to [State] *Politicks*. Very likely: But if he carries his Enquiries no farther into the Nature of *Church-Politicks*, than he has hitherto done, he must be contented with but just one half of that Character. But to the *Queries* themselves.

Query I. *Is it any way unlawful for a Christian, or a Member of the Kingdom of Christ, as long as he remains here upon Earth, to be a Member or Officer of any Kingdom or Commonwealth of this World?* Very grave indeed! *Is it unlawful for a Christian to be a MEMBER of a Kingdom or Commonwealth of this World? i. e. Is it unlawful for him to be what it is impossible for him not to be?* But, May he not be an Officer, and, with a good Conscience, accept of, or act in, any Place or Employment of Trust, Honour, or Profit, in the Civil State; always provided, that such Place or Employment lays him under no Engagement to do any thing that is contrary to God's Commands? that is, "Does Christianity incapacitate a Man for
" being as useful to Civil Society as other Men;
" or deprive him of any of its true Advan-
" tages and just Privileges? Answ. No. 'Tis

very

very lawful, even for an *Archbishop* to be a *Privy-Counsellor*, and for a *Bishop* to be *Lord-Almoner*. A Thousand Pounds a Year from the Government, does no more Unchristen a Man, than the want of an *Uninterrupted Succession* of *Regular Ordainers*; or his refusal to make the determination of a *Synod* the *Rule* of his Faith and Practice, does.

Query II. *If a Christian is thus [by enjoyment of Civil Posts of Honour and Profit] possess'd of Wealth, Honour, Power, is he not bound to make these Things Instruments, as they give opportunity of Doing Good, unto some Men more especially, and preferably to others; for this very Reason, because they are of the Kingdom of Christ, or Household of Faith? (Gal. vi. 10.)*

I answer; That the *Charity* there prescribed by *St. Paul*, was recommended to be exercised toward Fellow-Christians, with particular regard to them as *Christians*, and probably as *Suffering-Christians*. But, as the former Words oblige us to Charity toward *all* Men in general, from the common sense of Duty to our own Species, and of our Love to God, in whose Image we are all made; so these latter Words, by the Tenour of the Context, and of the whole *Epistle*, oblige our more fervent Charity toward *Christians*, upon account of their special relation to us in *Christ*, to be exerted equally toward *all Christians*, without *Partiality* and unreasonable *Distinctions*, upon account
of

of any Differences in meer Opinions or *Externals* of Religion. Which, I humbly apprehend, is enough to render *this*, and the following Clauses of this Query, absolutely impertinent to the Question in hand. For whereas it follows, *When any Beneficence of this Nature* [from the State, or a private Man] is offered unto a Christian, and that because he is a Christian, is it unlawful for him to accept it, because he is a Member of that Kingdom which is not of this World? What is this but, most Learnedly, to demand, whether Christian States may employ Christian Officers, or one Christian may do good to another? Again, What Offence is it for a Christian, by honest and lawful Ways, to labour for a Competency of the good Things of this World; and when he gets them, to receive them [to use them it should be, for he is supposed to have gotten them before] at the hand of God's Providence, as Blessings, Comforts, Helps and Encouragements in the performance of his Duty? Just now the Question was, Whether a Christian might not receive a Beneficence from another? Now, for fear we should not have Queries enough, it is, Whether he may not labour for the good Things of this World, and use them well, when he gets them himself? But let them both go: Mr. Prolocutor and his Friend, shall have free leave to answer them on their own side; and I'll venture to Promise, the Bishop shall take no Offence at it. But now to advance a little.

Query

Query III. *Where the Civil Legislature, in any Kingdom or Commonwealth, is in the Hands of CHRISTIANS, is it unlawful for them to do what every Christian is obliged to do, viz. To do good to those who are of the Household of Faith, above all others; provided they do not neglect whatever Opportunity they have of doing good unto all Men? This also is very serious: And, after about a Fortnight's Consideration, I am determined to allow, That it can be no Absurdity for Christian Governments, not only to be charitable to, but to protect, encourage and advance Christian People, rather than others. Well; but may not these Instances of doing Good [for our Querist, you observe, is very Scriptural in his Expressions of this Matter,] be settled and established by such Laws, as the State hath in its power? Doing Good, I remember, was settled by a very strong Law before, viz. the Law of God and of Christ. This will not do; and we want something more. What then are the human Laws to do for us? Why, we have it in the next Words: May they not, in this manner, provide and secure a Maintenance for those whose Office it is to labour in the work of the Gospel [Ministry;] and grant Privileges and Immunities to the Christian Church, [meaning by the Church, as I suppose, the Clergy;] or are the Ministers of God obliged, and by what Law of God, to reject these worldly Advantages thus offered to them? By no Law at all, that I know of. I would by no means give the Re-*
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verend Prolocutor the Trouble of repairing to his Common-place-Book, for Demonstrations to satisfy us, That Christian Magistrates do not break the Law of Christ, *by securing to the Labourer his Hire.* Nay, as far as 'tis possible, we will gratify him as to his *Immunities* too. Let the Privileges, conferr'd by the *State* upon the *Church*, be as many and great as they will, they can do no harm, but good, to either Ministers or People; unless [which is the great Temptation arising from worldly good Things] *Men make them the Motive of embracing one Religion above another,* [and I will add, *of embracing one Sect, or Party, of the same Religion above another,*] which our *Querist* allows, in the foregoing Page, to be a Sin. Let the Gentleman, therefore, be easy, as to *Privileges and Immunities*; let him be in no pain, from any thing the Bishop has said about *Spiritual Preferments.* I know of no Clergymen that are weary of their *Living*s; [unless they be very poor ones indeed;] nor have I the least Intelligence of the Bishop of *Bangor's* Design to throw up his *Bishoprick*, or Truck it for a Seat amongst the *Presbytery.*

As to his remaining Clauses under this Head, *Whether the Civil [Christian] Legislature, may not, for very good Reasons, put none but Christians into publick Employments of Trust and Profit;* — especially if *Unbelievers* be known to be such *Enemies to Christianity,* as that they will undoubtedly do all they can to discourage and suppress it; it is so profound, as to be capable of

of no Answer, till it be first resolved, Whether such Magistracy consists of Men of common Sense, or be elected out of *Bedlam*. The next *Query*, instead of raising us a Peg higher, has darkned the main Argument, even in an equally plain Case.

Query IV. Instead of Christian and Unbeliever, let us put Protestant and Papist. With all our Hearts; for I am sure we have not half so much to fear from *Professed Unbelievers*, as we have from either *Professed* or *Concealed Papists*; and That, upon several Accounts, as neither the *Querist*, nor his Reverend *Publisher* can be ignorant of, upon Examination. To the Point therefore. *The Papists have not only very much corrupted the Christian Faith and Worship; but are also as bitter Enemies to the Protestants, as ever Unbelievers were to the Christians.* Yes, and much bitterer too, if History and our own sad Experience may be of any Credit. After some Charity expressed toward *Papists*, notwithstanding this Bitterness of theirs, the Demand is made, *First, Whether a Protestant [as a Private Man] is not bound to, or at least may more lawfully and commendably show greater Kindness to Protestants, than ordinarily he does to Papists?* Which, by the way, tho' readily granted, is not at all to the present purpose. For the true Case is, *Secondly, Whether Our Legislature, being in the hands of Protestants, have not the same Reason to exclude all Papists from Employments of Trust,*

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Power,

Power, and Profit, as a Christian Legislature ought to do by Unbelievers? Most certainly they have, or else the *Bishop* has written his *Preservative* to very little purpose.

Thus far the Reader sees what a peaceable *Querist* Mr. *Prolocutor* has presented us with. We had hitherto agreed in every thing, and there had remained but *three* small Pages more for any *Debate*; were it not for an unlucky *Parenthesis* dropt into this last forementioned *Question*, which strikes more Light [more *Darkness* I should have said] into the present *Affair*, than all he had been nibbling at before.

The Reason why *Papists* should be thus excluded, he allows to be the same in *KIND*, but whether it be the same in *DEGREE* he is afraid to determine. Yet, but a few Lines above, he was not at all scrupulous in determining *Papists* to be as bitter and irreconcilable Enemies to Protestants, as Unbelievers ever were to Christians. Is not this very odd; That I should believe two sorts of People equally well disposed to fire my House, and cut my Throat, and yet suspect whether the Reason for my endeavouring to put it out of each of their Powers, be equal in degree or no? Well, whatever the Dean of *Chichester* may think; I am in some hopes, our Learned *Prolocutor* may be so impartial as to allow, there may be as beautiful Contradictions [to say nothing of *Calumnies*] found in the Writings against the *Bishop of Bangor*, as in any thing

thing that has appeared from His Lordship's own Hand. And I imagine, this sort of *Beauties* may be the more surprising, for their having passed under the Eye and good Approbation of such Criticks in *Learning*, and Zealots for the *Protestant* Cause.

But, in the Name of Truth and Soberness, how comes any *Protestant*, [nay, a *Whig* too!] to get into his Head the Whim of a *Possibility* of any *less degree* of Reason for excluding *Papists* from any Places of Trust in *Protestant* Governments, than there can be for excluding *Infidels*? If I may humbly guess, the Difference must lie in this; that the *former* are *Christians*, the *latter* are not so. Behold, good Christian Reader, the mighty Influence of meer *Words*, and external *Denominations*! A *Papist* calls himself, one of the *household of Faith*: The *Protestant*, [tho' conscious this *Papist* has no *Charity* at all] thinks that Destruction from *his* Hand might come with somewhat a milder Ayre, and is not quite so frightful as when it comes from the Hand of one who owns no relation to him, but that of common and humane Nature! Our *Bishop* proposes [and this in a time of manifest Danger and Difficulty, with respect to our common *Protestant* Interest,] That *All*, who will give Testimony of their true Affection to *Protestantism*, or *Christianity*, as to *Religion*, and to King *George's* Government, as to *Politicks*; may be entrusted in the *British* Government, under Him, against the *Common Enemy*. Which

Common Enemy, now to be dreaded, [N. B.] are not so much *Infidels*, as *Papists* and *Non-jurors*. Our *Prolocutor* publishes a Paper, wherein it is, in great Civility left undetermined, Whether there may not be a difference in *degree*, between King *George's* perishing by the Influence of *Papists*, or of some *other People*. These *other People* are, indeed, by *Name*, *Unbelievers*; But that, amongst them, are to be ranked the *Presbyterians*, is but too clear [tho' I do not say *designed*] a Consequence, from our *Querist's* next and last *Question*; in which His *Lordship* is to expect the *Coup de Maitre*. For *There*, while the *Papists* have been charitably admitted to a *limited degree* of Reason for *Their* Exclusion from Places of Trust, *These* are to have *no Limitation*, and therefore are, in this respect, put upon the level with *Unbelievers*: This is the intended *Conclusion*. Let's now see from what invincible Premises 'tis drawn.

Query V. *The Case, as it stands between the Churches of England and Ireland, as by Law established, and the Presbyterians, it seems, is this: That towards the middle of the last Century, the Presbyterians of England, Scotland and Ireland, universally enter'd into a solemn League and Covenant; and, in short, the Purpose and solemn Obligation of this Covenant was, to root out Episcopacy, and our whole Church Discipline, and establish Presbytery; That not a single Man, of any Figure*
amongst

amongst them, but took this Covenant ; and the whole Party, from that Day to this, continue in the same Principle, none of them having, by any solemn or publick Act, receded from it.

This is a heavy Charge indeed ! And if, with respect to the present Generation of Dissenters, it be found really and generally true, I heartily lament the Spirit that is in them, as a great addition to the Calamities of this Protestant Nation. But if, on the contrary, it be, in great measure at least, not so, I must equally deplore that uncharitable Temper, which, in so impolitick and merciless a degree, strives to render the Disciples of Christ odious to each other, and weakens that mutual Confidence between Protestants, on which alone our common Safety depends.

I know not what Intimacy Mr. Prolocutor, or his anonymous Friend, or Dr. Sherlock, may have with Dissenters of this Kind, that warrants them to conclude, with so high a hand, that their owning themselves obliged in Conscience not to conform [at least not constantly] to the Church of England, means no less than their Desire and Design utterly to destroy it, Root and Branch. I know many Clergymen who are not of that Mind ; who neither make it their Business to court the Dissenters, nor to slander them ; and who, I hope and verily think, have good Reasons for thinking more favourably of great Numbers of these Men, lying under so severe and general an Imputation. On this Fact the whole Argument, as urged

urged by these Reverend Gentlemen, relies. Let us try then, what mighty Gains they would make, upon supposing it to be *True*; and what wise Friends they must approve themselves both to *Church* and *State*, if there appears but any Probability of its being in great measure *false*.

If so lasting must be the Contagion, and so terrible the Memory of what was transacted by some Peoples Forefathers, *about the middle of the last Century*; methinks the Impressions of what has been taught for a *Principle*, and put into *Practice* too, by many *others*, towards the *Conclusion of that Century*, and at the *beginning of this*; nay, even but *Yesterday*, in the *sight of all our Israel*, and *before the Sun*; should be fixt yet deeper upon the Minds of a Protestant People. The *Presbyterians* of those Days, [not without *some Provocation*, *some imprudent Umbrages* given to them, and to *others* also] enter'd into rash and fierce Measures against the *Establish'd Church*. But *who* are *they*, who under the Name of *Churchmen*, for almost Thirty Years last past, have been imbibing, and, even with the most *Fanatick Zeal*, propagating those *Maxims*, on which it were impossible for us to have a *Protestant Government* at all; and blowing up a *Rebellion* more unnatural than even that of *Forty One*, because raised against a *Power*, which not only had all the Right that all the *Laws of God* and *Man* can give; but also before there was any *Trial*, or so much as *Suspicion* of its vi-

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olating any Law, or doing the least Wrong to
 the Subject? *Presbyterians* took an Oath;
 and, it seems, their *Posterity* are suspected of
 being inclined to stand to its Obligation.
 Many *Churchmen* have Sworn, and then *Them-*
selves renounced the Principles they swore to,
 and resisted the *Prince* on whom themselves
 had conferred the Royal Authority by the
 solemnest Laws. *Presbyterians* maintain those
 Opinions which must end in the great detri-
 ment of the *Church*: [the *Church*, I say; for
 in respect to *Christianity*, no Accusations are
 laid against them:] But how are they out-
 number'd by *Churchmen*, [and *Zealots* for the
Church too] who have been maintaining other
 Opinions, which would totally deprive us of
 both *Church* and *State*, so far as they are *Pro-*
testant, and *Free*, and *Christian*? In fine, Let
 it not be insisted on, That *Presbyterians* are
still the same they ever were; till it can be said,
 That *TORIES* are NOT *the same they ever*
were; till it can, with a good Grace, and a
 good Conscience, be said, That *Unlimited O-*
bedience and *Indefeasable Right* [which utterly
 debar our present Succession to the *Crown*]
 and the Necessity of an *Uninterrupted Succession*
of Regular Ordaining Episcopal Hands [which
 Unchurches and Unchristens the greatest part
 of, if not all, the *Protestant World*] are no
 longer the Doctrines of *Tories*; till it can be
 proved, That *Tories* are not a very large part
 of the Nation; or that they would serve *King*
George upon the foot, whereon alone he can
 and

and ought to be *King*. That foot I take to be the true *Revolution-Principle* in *State*, and a just and generous regard to all *Protestants*, and *Protestant-Churches*, as *Fellow-Members* of the same *Body of CHRIST*; wishing and affording to them all *Encouragement*, *Protection*, and *Assistance* within our *Power*, agreeably to the *Spirit of the Reformation*; whereby *Great-Britain* would be enabled to be the glorious *Bulwark*, and our *Prince* the *Protector* of the common *Protestant and Christian Cause*, both at *Home* and *Abroad*.

This *Method of Recriminating*, I confess, is an unhappy, and, for the most part, an unacceptable way of arguing. Nor do I use it [*God is my Witness*] so much for the sake of *Dissenters*, as for the sake of the *Government*, and the *Church* itself: To shew all *Rational Men*, how little would be the *Gain*, by excluding some from *Places of Trust*, for fear of the *Church*, in favour of others, who, by no *solemn and publick Act*, but what they daily contradict, have receded from those *Principles*, that must both overthrow the *State*, and also every thing on which the safety of a *Christian Church* depends.

But let us try the *Querist* a little, about the *Truth of the Fact* itself, in relation to the present *Dissenters Principles*.

Of the *Earlier Presbyterians* he says, *Perhaps there was not a single Person of any Figure excepted, who did not swear to the Covenant*. If it be no more than a *perhaps*, then *perhaps* there

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there *were* some excepted; and *perhaps* we may have some of their *Successors*, who may not esteem themselves bound to the Tenour of that *Covenant*. And, moreover, *perhaps* if some of the *Church-Clergy* also took the *Covenant*, all *their Successors* may be of the same Mind, and may, by this Argument, deserve to be excluded from Places of Trust.

But mind we how it was in the next Reign. Upon King Charles the Second's Restoration, the Renunciation of the Covenant was made a principal Objection, by several of their Ministers, against their conforming to the Church of England. By several of their Ministers! Why, then it was not made so by *all*. And if it was not, then how is it true, that from That Day to This, *NONE* of their Party has, by any solemn or publick Act, receded from the Covenant? For, surely, conforming to the established Episcopal Church, is one solemn way of receding from the Covenanted Agreement to destroy it.

And because our Whig-Author is pleased to confine his Historical Enquiries to the Times of King Charles the Second, it is but Justice, [and I solemnly declare, I design nothing else to the Dissenters, but common Justice and Charity] that we help him a little forward, and give him an opportunity of viewing their Conduct under the following Reigns. King Charles persecuted them, King James
C flatter'd

flatter'd them, the *Revolution* deliver'd Them and Us from both Temporal and Spiritual Tyranny. Now, Is there any Proof, or even ground of Suspicion, that either King *WILLIAM*, or Queen *ANNE*, or King *GEORGE*, ever desired or meditated any Subversion of the present Form of *Ecclesiastical* Government, in favour of *Presbytery*? And yet, from the Day of the *Revolution* to this Hour, the *Presbyterians* have been as zealous in supporting the Title and Interests of the *Crown*, as any others can pretend to have been; nay, I believe I may venture to say, *as unanimously Zealous*, as if there had been any Alterations in the *Church* in their Favour.

Our *Objector* seems to have been so sensible of this, as not to frame his Objection in its full proportion, with regard to the *Crown* equally with the *Church*. Tho' some love to impute to them as lasting and hereditary an Aversion to *Monarchy* as to *Episcopacy*; yet they who even affirm the *Presbyterians* to have cut off King *Charles* the First's Head, have never pleaded against their Capacity of coming into *Places*, out of fear they should cut off King *WILLIAM*, or Queen *ANNE*, or King *GEORGE*, in order to set up a *Common-wealth*. And why? Because they could not, and cannot but be sensible, that the Government of these *Princes* is our common

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mon Safety, and that their Loss would be our general Ruin, and the Ruin of all Christian Liberty in these Nations.

In all this Period of Time, there was but *one* Instance of any Person of Eminency, educated in that Way, who sat at the Helm of Publick Affairs. It might have been expected the *Presbyterians* would have been the first and warmest in their Courtship to him; but, on the contrary, 'twas *Churchmen* that filled the Levy of the new *Minister*, and ran into his Measures; void of all Fears about the *Church*, or about the *Protestant Succession*, or *Protestant Religion* itself.

And now to the *Last Point*, whereon the *Querist* would be so glad to know my Lord of Bangor's Thoughts. Since the Legislature of Great-Britain and Ireland is chiefly in the hands of the Members of the Church, as by Law established, is it lawful for them to keep up the Fence, which by the Civil Power is already made about these Churches? — To keep the *Presbyterians* excluded, as they now are by Law, from Employments of Trust and Profit?

To keep up the Fence? Against what? Against *Presbyterians*, that would absolutely overturn our Ecclesiastical Government, forcibly destroy *Episcopacy*, and take our Churches from us? Certainly This is not only Lawful,

but highly *Expedient* too. I am apt to think, My Lord of *Bangor* will as heartily give in- to this Answer, as the *Prolocutor* himself. But I must say also, that Mr. *Prolocutor*, even when he published this *Paper*, must needs have had some secret Consciousness within him, that *This* was not the true state of the *Question*. For the real Thing in *Dispute* is this : Whether *Fences for Exclusion*, ought not to be proportioned to *Times, Men, and Circumstances* ; or must remain always the same, against People who are not the same ? Whether, the taking in of *Dissenters* into a capacity of *Places* in the *State*, be now either a certain, or probable *Introduction* to any thing that will ruin this *Protestant Church* ? Whether, *Many Dissenters* are not capable of giving as good *Testimony and Security* to the *Government*, that they will not promote *Enmities and Violences* against *Episcopacy*, as the *TORIES* can, that they will not promote [*English, tho' not Italian*] *Popery* ? Or, Whether, the *Government* can find out no *Method* of such *Security* ? And, lastly, Whether, *The Government*, in this miserable and distracted *Juncture*, does not really want their *Service* ? Or, Whether *Their Loyal Conduct*, for *Thirty Years* past, does not render them worthy to give *Trial* of their *Behaviour* under the *Enjoyment* of those *Civil Privileges*, which [*cæteris paribus*] cannot be denied to belong equally to all truly *Loyal and Dutiful Subjects* ?

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These are Queries which I humbly leave to the Wisdom of the Government; not taking upon myself to determine confidently on either side of the Question, but only to rescue it from a cloudy and partial Representation.

I shall only beg leave, for my Conclusion, [without the least design of casting any more personal Reflection upon the Querist, than he intended to do upon his Lordship,] to put him in mind of a much more natural Application of the *Scripture-Passage*, where-with he shuts up his *Paper*, and whereby he would insinuate, That the admission of *Protestant-Dissenters* into a capacity of Civil Employments, as Friends to the common Cause of our *Protestant Government and Religion*, may be compared to *Satan's Proposal* to our Saviour, to cast himself down from the *Pinacle of the Temple*; and that it would be to tempt *G O D*. Surely this Nation can never so properly cast it self down from the *Pinacle of Happiness*, both in Church and State; can in no truer sense Tempt her merciful *G O D*; than when, through the Spirit of private Faction, Selfishness, and Animosity, she reduces her Great, and only Stable Principle to this wretched Condition, that, while *Papists, Jacobites, and Nonjurors*, are sworn to ruin it; *Half-Whigs* are afraid to

to serve it, *True Whigs* cannot, *Dissenters* must not, and *Tories* most certainly will not.



Some



Some QUERIES *humbly of-*
ferred to the Reverend the
Prolocutor of the Lower-
House of Convocation.

I. **W**Hether the Lord Bishop of *Bangor*, being fully perswaded of the Truth and Importance of the Doctrine contained in his *Preservative* and *Sermon*, was not, as a *Christian Bishop*, and agreeably to the Spirit of the *Reformation*, as much obliged in Conscience, or had not as just a Right to write and publish them, as the *Lower-House of Convocation* could have to make a *Representation* against them?

II. Had the *Committee's Representation* produced a *Censure* from Both Houses of *Convocation*, how far such a *Censure* had been obliging upon the Judgment or Practice of those who are impartially and equally convinced with His Lordship, of the Truth and Importance of such his Doctrine?

III. Whe-

III. Whether the Doctrines of *Nonjurors*, in their late numberless Writings, have not been of as *grievous Offence*, and are not as destructive to the Church of *England*, as these in His Lordship's *Preservative* and *Sermon*? And whether the Circumstances of *Time* and *Persons* have not all this while as justly called for a *Censure* upon *Them*, as *Now* upon the *Bishop*? And if so, then,

IV. Whether this Treatment of the *Bishop*, [after so perfect a Silence and Patience in respect of the *Jacobites* and *Nonjurors*] be a clear * *signification of a dislike to the Doctrine, abstracted from the Person*; or of pure *Duty, Temper, and disinterested Circumspection*?

V. Whether the Doctrines of *Nonjurors*, and *others*, both of Clergy and Laity, which strike at the *Protestant Succession* of the *Crown*, and Unchristen the far greater Part, if not the Whole of the *Protestant World*; ought not to have been looked upon as Matters more Criminal, and more immediately fatal in their Consequences, propagated by what *Englishmen* soever, than the Bishop's Notions could be, as coming from a *Bishop*? †

* *Prolocut. Answ. pag. 5.*

† *Prolocut. Answ. pag. 8, 9.*

VI. Whether the *Bishop's Doctrine* is not, at least, capable of a fairer *Interpretation*, than those Doctrines of *Nonjurors* and *Tories*; and, consequently, required not, for speedy and zealous an *Animadversion* from a *Synod*, as the *latter* did?

VII. Whether the *Lower House's* declaring, *The Honour of God and Religion to have been deeply wounded, and the Prerogative, given to all Godly Princes in Holy Scripture, to have been manifestly invaded, by the Bishop's Doctrine as their Committee has done*; do not look as much like a *CENSURE*, as any other Words they could have framed? And their resting assured, that *His Grace and their Lordships* [if they found the Cause of the Complaints just] would not fail to enter upon some speedy and effectual Method to vindicate, &c. — ought not [agreeably to the usual and natural Stile of such Writings] to be understood as a *Request for a Censure*?

VIII. If the *Lower House* * requested only an *Explication* from *His Lordship*; Whether All, who fully and sincerely think the *Explication* he has given, to be clear, right, and

† *Prolocut. Answ. pag. 15, 16.*

* *Prolocut. Answ. pag. 20.*

satisfactory, may not justly acquiesce in that Opinion? Or, Who is to judge for them beside themselves?

IX. What is * That *Authority in External* [of Religion,] *without which no visible Christian Church can subsist in Order and Peace?* Is it an Authority to force Compliance by *Temporal Penalties*, or not? In what Hands is it lodged? Or, where-ever 'tis supposed to be lodged, By what Argument can it be proved, That it would procure more *Peace*, than the Exercise of mutual *Love, Charity, and Forbearance?*

X. Whether His Lordship [whatever Others did,] had not Reason † to doubt, that his *Explications* would not have been duly [and impartially] considered, had they been laid before the Synod, [especially after they had censured his Doctrine;] since the *Explication* he has published, gives the Committee so little Satisfaction?

XI. Whether the Bishop's not having so much as mentioned any one Character or Circumstance of any one particular, or of the whole visible Church, in his Description of

* *Prolocut. Answ. pag. 22.*

† *Ibid.*

the *Kingdom of Christ*, was not a sufficient Reason, for all unprejudiced Men, to understand him of the *invisible Church*? And whence, therefore, came *that thick Cloud*, and *[it seems]* *unaccountable Darkness*, that overspread the *Minds of Men in this Conjunction*? *

XII. Whether, by this Time, we may not safely appeal to the whole sensible part of the World, to determine, Which of the two has laid † *the greater load of CALUMNIES*, and given the most injurious and *stabbing Sentences*, His Lordship, or his *Adversaries*?

XIII. Whether Mr. *Prolocutor*, upon further Thoughts, will affirm, That either in any part of the Management of the *Reformation* at first, or in our *Controversial Writings* against the *Papists* since, || *nothing was done or said*, that left us *unguarded and open to one Enemy*, while we were *pushing another*? Nay, and which is more, *nothing* that left some of the *Writers unguarded*, even against the very *Enemy* they *pushed*? Or, whether, in respect to the true *Reformation-Principle*, nothing is left, whereon to *think deeper*, and to *push further*, than those who have gone before? Nay,

* *Prolocut. Answ. pag. 23, 24.*

† *Prolocut. Answ. pag. 25.*

|| *Prolocut. Answ. pag. 26, 27.*

XIV. Whether, even in the Church of England's excellent *Liturgy, Articles, Canons, and Homilies*, as some Alterations have already been made, for good Reasons, so *still* also, in order to make the Worship of God very clear and intelligible, and unexceptionable to all soberminded Christians, there may not be some Things highly worthy to be further consider'd on and reformed?

XV. In particular; in the Case of * *unwarrantable imposing of Terms of Communion, and in respect to the Right of private Judgment in Matters of Faith*, has nothing been *written* (and *practised* upon too) even by Members of our own Church, even by Adversaries of *Popery*, inconsistent with the Spirit of *Protestantism*? And how had we ever been in *any measure* cleared of the extravagancy of *imposing* upon others, or can ever expect to make any Advances in promoting and establishing the Purity of Religion, but by examining Things carefully, *after the Example of those that have gone before us*?

XVI. Whether a single Quotation out of a Sermon † of Mr. Chillingworth, against some Extravagancies of Puritans, on one side; be

* Ibid. Pag. 26, 27.

† Ibid. Pag. 27, 28.

in the least any Ballance against the numberless Passages, and the whole Tenour of his famous Book, in opposition to such unwarrantable Church-Powers on the other side, as are opposed by the Bishop of Bangor?

XVII. Whether the Censure or Determination of a *Synod*, in any Point of *Christian Doctrine*, be binding upon the People of a Christian Nation, as to Mens inward *Judgment*, or as to external *Silence*, or not? If it be; Whether this is not effectually to make it a Bar of humane Authority, *superceeding that of Reason and Scripture*? If it be not; Then is not † a Majority of such [humane] Votes impossible to become a TRIAL to be contended for, either by Truth, or by the Church of England, conformably with the design of the Reformation?

XVIII. Whether there be any * parity of Reason, in Comparing the Lower House of CONVOCATION to a Court of JUSTICE; while the latter is allowed to have an Authoritative Judgment in the Cases that come before them, and Men are authorized by the supream Power to submit to their Decisions; but the former cannot be supposed to have any such Authoritative Judgment at all, in

† Ibid. Pag. 38, 39.

* Ibid. Pag. 57.

Matters of *Doctrine*, as binding upon the *Consciences* of Men, without utterly destroying the foundation both of *Scripture* and the *Reformation*, because *GOD* has neither *Authorized* nor *permitted* any Man to *submit* to any humane Authority in *Doctrines* of Religion; and the Reformed Religion was begun in Contradiction not only to the Mind of particular *Synods*, but of *General Councils* too?

XIX. *Lastly*, In what *Manner* the *Prolocutor* *Wishes* and *Prays*, that my Lord of *Bangor* * would *sincerely* labour to *heal* those *Breaches*, and *extinguish* those *Heats*, to which his late *Writings* have very unhappily ministered occasion? To whom may those *Breaches* and *Flames* be justly said to be owing? Whether the *Bishop* has not done his part [and all that is possibly within an *honest* Man's *Power*,] to *heal* them? Or, Whether what the *Prolocutor* would have, is not, that His *Lordship* should, most *submissively* and *religiously*, renounce the *Doctrines* he verily believes, in his *Conscience*, to be *True* and *Christian*?

* Pag. 58.